114 /78 cont./ upon a division into two classes /standen/, the
565 nobility and the people. In addition he reported the existence of intermediary classes, that of headmen and slaves. The groups of relatives from which this society is constructed remain in the background with Friedericy. Proceeding from what is already known here, the relationship of kinship and class will first be indicated at this point. A few introductory comments will precede this.

635 All Makassarese-Buginese land, as has been mentioned,
565 is divided into provinces. The prince who stands at the head of a province belongs to a bilateral group of relatives which constitutes a class /stand/ apart, the nobility. The members of this group are called karaëng. They primarily live together in a few kampongs bordering on each other and constitute a well-integrated group. They are distinguished from the other groups of relatives residing in their province by virtue of the fact that their common descent is, according to general opinion, higher than that of the other groups. Among other things, this opinion finds expression in the forms of social intercourse with those lower, the people, which is indicated by the term tau samara' (literally, "ordinary people").

565 It is not possible to say that the nobility is distinguished from the lower groups of relatives through a certain ritual or through any other special characteristic (2), for all groups

2. For the term "specialities" /cited in English/, see R. Linton, The Study of Man, pp. 272 ff.

of relatives distinguish themselves from others around them through such a specialty. Each group of relatives is quite conscious of this, and the members actually boast of it. One can state that the karaëng group possesses more of these special characteristics than the other groups, that in some cases it forbids the use of these special characteristics to members of